

OM
BEYOND PHILOSOPHY !
AN EXPOSITION OF YOGA.

A PEEP INTO THE TRASCENDENT.

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WITH A FOREWORD.

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FOREWORD.

The contact of East and West in modern time has been made largely in the realm of the material. The nations of the world have been linked up by the trader and the financier, while the scientist and the politician are largely employed in their service. It is not, therefore, surprising if, on first acquaintance, it should have been this superficial and materialistic aspect of life which has been most observed.

But this contact and intercourse will not bear its true fruit until it is carried from the surface level of material things to the deep realities of mind and spirit. Throughout history there have been those who have been drawn to that great "Beyond", which human experience has ever suggested to those who have reflected upon it. Some of them have left some record—in the inadequate forms of human language—of their experiences of the way. And today there seems to be a distinct tendency both in the Eastern and Western countries to return to the study and pursuit of the "Mystic Way."

Some indeed seem prepared to abandon reason and to leap blindly into the realms of the Occult,

More happy, surely, are those who will take Philosophy as their guide along the way, not letting go her hand or failing to attend to her warning voice, until they have attained to that supreme summit which, though it may seem to be beyond her reach, may yet be found to be her very home. Happiest are those who on their way of search after that Reality Beyond, begin to realise that haply that search of theirs has been anticipated, that the One whom they seek has been Himself the Seeker.

Herein there is scope for mutual study and bold adventure of life for those who will hear the call; and among them I am glad to count my friend Pt. Dharmendra Nath, who is happy in the possession of special gifts and qualifications for the study. In the following essay he has already given us results new and old, and has made real contribution towards that re-interpretation of 'Yoga' in terms of modern life and thought which is so much to be desired. While I find it difficult to follow the writer in many of his conclusions, and perhaps in some of his premisses, I welcome his work as a stimulus and incentive to further exploration both in theory and in practice.

T. D. SULLY.

THE INTRODUCTION.

"We have had enough of Philosophy, Now To ACTION ! Our Bharatmata is in the throes of a new birth—the old order changeth giving place to new'. And the new era has already dawned in the horizon. India must restore her political freedom if her hoary civilization is not to be blotted out from the earth's surface."

When such is the cry of the day, and 'Politics' 'Patriotism', 'Nationalism', and the like have become the watch-words, why should you talk of Yoga and Philosophy ? Are you not crying alone in the wilderness ? Who would listen to you ? Perhaps none. Amidst the din of clamorous politics the sweet music of yoga would fall flat upon the ears of the people.

The outlook is pessimistic enough but despite the fact that the present materialistic tendencies are not congenial to spiritual things, a new school of Idealists has already come into existence and is gathering force every day. They hold a different theory of India's redemption. In their opinion, the

keynote to individual as well as national freedom is in 'self-consciousness' rather than in the so-called 'politics.' The maxim of Patanjali that self-realization leads to or is the same with salvation is not only true of the soul but holds good of nations too. No sooner would India realize her own true nature, her culture, her noble traditions and above all her 'Swadharma' (स्वधर्म) which is her own specific mission, than she would be free from her bondage. Let her not accept the narrow western cult of national egotism and national egoism. Her own 'Swadharma' for which she stands, as the representative of the East, is an all-embracing Religion and Philosophy. She should ever remember Lord Krishna's injunction—' स्वधर्मे निधनं श्रेयः ' i.e. one should court even death while adhering to one's duty. Let our Bharatmata become true to herself. It is a sheer mistake to suppose that religion led to India's downfall. On the contrary she was great when she 'acted' religion, but she fell when she simply 'professed' it. Our great future is to be built on past greatness. The past is the capital in the international Commerce of the intellectuals. The past is the sommersault-plank from which we can vault into the future.

On the other hand there is a clarion call for the union between the East and the West. Each has its claim on us. The Occident can teach us in Physical sciences and the things relating to secular life but the mysteries of the World Beyond are known, even today, only to the abstruse intellect of the East. The two different cultures must be blended together in order to give birth to a higher and comprehensive civilization of mankind. Romain Rolland, the greatest living French writer recently declared:—

‘Europe, Asia, our forces are different. Let us unite them for the achievement of the common work *viz* the greatest possible civilization and the highest possible human genius’ Nothing can be more helpful to bring about this union than to create a ‘Royal Emporium’ for the international exchange of ideas. The coins of one people ought to be exchanged with those of others.

It is with some such aims in view that the following pages have been written and given publication to. But while doing so, I claim no knowledge of practical Yoga, nor have I even exhausted the vast study of Yoga literature. What I have

attempted is simply to give a philosophical setting to Patanjali's Yoga theory in the systematic way according to the modern method of exposition. I should be more than recompensated if any of my readers should be roused from his secular slumber and actuated to take up the beneficial study and practice of yoga.

The paper was originally prepared for and read in the Drew philosophical society, St. Johns' College Agra. It was afterwards published in '*The Vedic Magazine*' of Lahore from which my friend Mr. Laxhaman has reproduced it in the present form.

I am indebted to the Rev. T. D. Sully and Mr. Jwala Prasad M. A. professors of philosophy in the St. Johns' College Agra, who not only prompted me to work out this thesis but of whom the former also accepted to write a short preface and the latter took the trouble of revising the whole paper with me.

August 7, 1922.
The Raksha Bandhan
Day.

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D. N.

BEYOND PHILOSOPHY.
A PEEP INTO THE TRANSCENDENT.
AN EXPOSITION OF YOYA.

शृण्वन्तु दिश्वे अमृतस्य पुत्राः ।

"O, ye, all sons of Immortality listen to the
Message Divine"

The Veda.

‘यदीयं भगो सर्वा पृथिवी वित्तेन पूर्णा, किमहं तेन कुर्या’
‘येन हिं नामृता स्याम् ’

"Though, my Lord, all this earth were filled
with gold, what shall I do with that which cannot
make me immortal."

Chandogya Upanishad

Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither:

Wordsworth.

CHAPTER I.

The Scope and Limit of Philosophy.

The World of Appearance Whatever we see, touch, hear, smell or taste is our world of appearance, known in Metaphysics as 'Phenomenal'. Our *sense* is the only source of our knowledge, which creates the world of experience in which we walk and live. No man, may he be a materialist or an idealist, can transgress this limit, put to knowledge, by our *sense*. Therefore the senses are inlets not only of our mind but of the entire world of our knowledge through which all material should pass before it can become the part of our knowledge. Even the understanding, or the subtlest imagination cannot step beyond the sense-limit. It may create a prodigious fabric of its own, but the bricks and mortar must have been supplied by the *sense*. The latter gives the stuff which intellect may spin and weave into the superfineries. Thus all our knowledge and therefore the whole world of experience is derived from our senses. And though it may not be altogether 'empirical' and in obeisance to the great German.

Philosopher, we may hold that the form of our knowledge is supplied by the understanding '*a priori*', it is universally admitted that there can be no 'knowledge' which has not its origin in the sense, for our understanding would not yield anything independent of sense. So our knowledge is confined to the sense-limit and we are as if it were imprisoned within the impenetrable walls of phenomena. This same is the bondage of human soul known as 'Avidya' in the Vedantic School.

Philosophic
Inquiry.

Despite the limitations of our understanding, the human soul cannot, in its intrinsic nature, rest satisfied with phenomenal experience. It must assert itself free of the bondage and it sets up an impatient cry:—

"Is the phenomenal appearance the sole reality or even reality at all? Is there nothing beyond? Can't I peep farther than the limitations of this world? How should I break asunder the walls confining me within the phenomena? Whence this apparent world and whither? And the capital WHY?" This is the quest of an inquisitive mind and forms the beginning of philosophic enquiry and also the end.

The Theistic
School.

The question of questions is whether there is anything beyond the appearance. Is there a greater reality of which phenomenon is merely a manifestation, or which in some way causes this to be? To this interrogative the division of thinkers is called and some stand for 'Aye' and others for 'No'. We have the two opposite schools of Theism & 'Atheism'. It may be, that this sort of philosophical exposition of the two schools may be somewhat different from the religious—rather the sectarian one. But the latter, along with the rational progress of human intellect, is becoming more and more critical and philosophical. Happily there is a chance of a reconciliation between the theistic and the atheistic doctrines when they are considered in their main essentials. The orthodox theism has assumed a personal god often with an anthropomorphic conception even in such advanced religions as Jewish and Islamic. In its gross dogmatic form it is fitly ridiculed in a Greek fable. 'The beasts of the jungle assembled together in a great congregation to ponder over the form of the Supreme God, the great lion taking the chair. Mr. Elephant could not better describe God than by attributing

to Him a powerful trunk. 'How otherwise' argued he "Could He be Almighty?" The rabbit thought it sufficient that the Supreme Deity should have super-auditory power so that He might not be overtaken by the swiftest dog. Every other animal conceived His omnipotence after his own fashion. But the chair overruled all the previous theories and concluded that the Almighty must have sharp and formidable claws, otherwise He could never have subdued all the bestial world. We may laugh at the ridiculous animal conceptions of God, but the truth is that the human intellect too, in most cases, fares no better. Sometimes we attribute to gods all the worldly pleasures—their respective chariots, their arms, dwelling-places, their majestic thrones, even sometimes wives, as if they too are not free from carnal desires. 'Jehova' of Jewish conception is as good a revengeful being as a chivalrous knight of the middle ages. Even at our advanced stage we attribute to God human virtues of justice and mercy in their highest perfection. How can we form a conception of God only as a super-human being? The real truth is that if we cannot ascend up to God's height, we drag him down to our own level. If there is a God, why should He be with human virtues of

justice and mercy, etc? What do the virtues, justice and mercy mean in terms of Divine Existence? We can not have the dimmest notion of His nature. The God, so much talked of, exists only in our imagination, while the real God transcends all our perception, imagination and even conception,—is unapproachable, incrutinizable, indescribable in any terms of phenomena. The critical or philosophical theism though it does believe in some supermaterial existence, denies all the conception of his nature.

The Atheistic
School

Now let us take the atheistic angle of vision. I shall simply sum up the conclusions in brief.

In the first stage atheism dogmatically asserts that there is no existence beyond the phenomena. The orthodox atheist is positive in his denial. This we may call dogmatic atheism. But as there can be no ground for absolute denial of the existence which lies beyond the reach of human understanding, the sceptic atheist takes his stand on 'Doubt.' 'We can not know if there is any existence beyond'. It is only doubtful whether there is some reality like God. Then comes the sober-minded agnostic. He does believe in the Super-Existence but his atheism consists in this that it is unknowable—for ever a

sealed book for human intellect. The three distinct stages in the atheistic School are:—

I. *The Dogmatic Stage.* when the existence of God is positively and with dogmatic certainty denied.

II. *The Sceptic Stage.* When the existence is regarded as doubtful—a doubt which could never be removed.

III. *The Critical Stage.* That of agnosticism which does admit some existence beyond, but holds that it is unknowable and unapproachable.

Thus if we follow the progress of atheism and theism along the rational course of human mind we arrive at a confluence, where the two opposite streams of thought unite together. Not only does there come about a happy reconciliation between these diametrically opposite theories but they also become coincident when stripped of their dogmatic portion. The conclusion is that we are led by a kind of inborn instinct to believe in that existence but at the same time we do not know its nature.

A Coincidence
between the two
theories.

The Last
Word of Philo-
sophy.

To me, the net result of all human toil in metaphysical region for centuries and milleniums in the Orient as well as in the Occident, the last word of all poets, priests and prophets, ultimate truth realized in the divinest inspirations of the Rishies of the Upanishads, is in one word:—

‘THE UNKNOWABLE BEYOND.’

Beyond this phenomenal, material, relative and limited existence, there is an Existence, noumenal, immaterial, unconditioned, that is non-relative and Infinite. He lies beyond all human conception. No mental effort of ours can bring him under our finite comprehension. Says the Holy Upanishad:—

न तत्र चक्षुर्गच्छति न बाह्वुश्छति नो मनो न विज्ञो न
विज्ञानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदिता-
दधि । केनोपनिषद्

“The sight does not approach Him nor does our speech nor even the mind. We do not know Him. He is different from whatsoever we know and He lies beyond even what we do not know.”

Knowledge consists in ignorance. If such is the case and if we do not and cannot know Him, why so much talk about Him? 'Can we know Him at all'? If so, How?

'*By ignorance*' is the reply. 'Knowledge consists in ignorance' is the fundamental riddle, and the greatest paradox of our speculative life. But this is no paradox, no figure of speech, it is a literal truth. 'His knowledge consisted in his ignorance', was the interpretation which Socrates put to 'the Oracle of Delphie' by which he was declared to be the wisest man in Greece. And every one of us can feel the truth in his own life that the more he progresses in his knowledge the greater is the vista of ignorance opened before him. How beautifully Tennyson rhymes the same truth:—

"Yet all experience is an arch wherethrough
Gleams that untravelled world, whose margin fades
For ever and for ever when I move."

The nature of God-knowingness : This paradox which holds good in our phenomenal experience is more literally so in relation to the knowledge of God. No-

where is this paradoxical nature of transcendental knowledge more beautifully, more emphatically described than in the following lines of the Upanishad :—

यस्यामतं तस्य मतं मतस्य ग न वेद स :

अविज्ञातं विज्ञानज्ञं विज्ञातमविज्ञानताम् ।

He knoweth Him not who knows. Only he knows Him who knoweth not. He is unknown to the knower and known to the unknower ! What a beautiful paradox ! Could we only realize the riddle ! Who could unravel it ! Only he who could peep into the Transcendent !

The Upanishad truly says that a man who knows God, in reality, does not know him because he is unknowable. This man has only an anthropomorphic conception of God which is not—cannot be God's nature. He is doubly ignorant. In the first place he has no knowledge of Him, secondly he assumes his false notions to be the real knowledge. Only he who knows that God is unknowable knows Him. This consciousness of 'not-knowingness' is the real knowledge. 'But' objects a critic 'all of us are aware that we do not know God and do we thus become His knowers'?

No. This consciousness of not knowing God is different from your daily 'I do not know'; the latter is phenomenal while the former has some transcendental tinge about it. Nay, one is negative, the other positive. When a real knower says 'I do not know God' the assertion does imply a positive feeling of God's existence. It is only in moments of illumination and philosophic inspiration that we can feel the life-throb of God's existence behind the phenomenal universe. Along with this attitude of God-knowingness comes the consciousness of ignorance of His nature. 'I do not know Him' is a positive assertion because it does include the feeling of God's existence. To make myself more explicit, I may risk assertion that we have sensation of God but no perception. The assertion is, I know, *prima facie*, an odd one and is liable to terrible misinterpretations. But taking sensation in the strictly psychological sense, we know that we can never get a pure sensation in our life. We always think in the form of a judgment which involves the relation of the subject and the predicate. Any form which could be given to sensation may be a 'knowledge of acquaintance' according to W. James. Though even this form,

is not to be actually realized. By sensation of God, I mean that we do feel something of God, but without knowing anything about Him. To be plain, it is difficult to express this God-knowingness—by any psychological terms. Now, this feeling of God's existence is not based on arguments. No argument based on phenomenal experience can prove His existence because He is Beyond. He partakes of no nature of phenomena. It is an annyoysome and fruitless task to argue about God. But we feel His existence in moments of inspiration by the very act of not perceiving Him. Our mind is confined, as it were, to the border-line of phenomenal world and it can go no further, but being on the border-line it does feel the Existence Beyond, wherein it can not trespass. And this, not by some arguments, but by a spontaneous philosophic illumination. With whom the argument of the Starry Heaven, writ large in the golden characters, could not carry conviction, no other can. We may sum up our conclusion quoting the following from Upanishad:—

नैव वाचा न मनसा प्राप्नुं शक्यो न चक्षुषो,
अस्तीति द्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

He cannot be approached by speech nor can,

He be seen or comprehended by the mind. Beyond the fact 'that He is' nothing more can be known of Him. The only thing we know about Him is that 'He is.' About His nature, whatever we can say is only in terms of 'Negation' that 'He is not so and not so.' Nothing can be said of Him in terms of phenomena. All attributes ascribed to Him must be necessarily negative. Even if we use some positive adjectives, the meaning must be negative. Therefore the Upanishads have declared most emphatically and repeatedly that *Neti Neti i. e.* (नेति नेति) 'Not this' and 'Not this' is the ultimate and final truth of the nature of God. That is to say in order to know Him one must exert all one's imagination to discard all the phenomenal attributes predicated of the nature of God. While the truth about His existence is positive, the truth about His nature can only be negative as far as human understanding is concerned.

CHAPTER II BEYOND PHILOSOPHY.

Philosophy simply gives an indication of that *Eternal Reality*. There it stops and can take us no farther. We stand at the door of an Unknown World—impervious to the human intellect—which remains for ever so. Should we rest satisfied with our lot and try not to break through that great Impenetrable Rock? Man, when his animal needs are satisfied and he comes to his own, feels an all-absorbing and consuming desire for the Beyond! He becomes athirst to drink deep at the Immortal Fountain. He wanders after his vision like the musk-deer for the fragrance. He could never stop short of quenching the thirst of thirsts—his longing after the Transcendent. He would fain listen to the Divine music of the Spheres! And this becomes his ruling passion which Spinoza styled as the 'Passion for the Eternal'

"And hence one master passion in the breast,
Like Aaron's Serpent, swallows up the rest".

(Pope)

Now comes cold philosophy and exclaims 'our

old guide 'Is not thy passion an abnormal one, thy longing as that of a child for the moon? Poor man, do not aspire to trespass thy limit. Wouldst thou ascend to the snow-white celestial heights of the Himalayas?' Could the human breast be satisfied with this cold message! It would not. I feel the glimpse of the brighter world! There is an instinct implanted in our intrinsic nature which impells us to wander after the Reality Beyond! And the human soul craves within for the realization of this intense desire and discarding all sceptic philosophy aside, it exclaims in an almost rapturous manner. 'I must realize that Eternal Being in Myself—I must see Him 'face to face' in this very life. Says the Upanishad:—

इह चेद्वेदीदय सत्यमस्ति ।

न चेदिहा वेदोऽमहतो विनष्टिः ॥

It is well if one could know Him in this very life. If not, it must be a great calamity for him?

There are three stages distinctively marked in the human progress towards the Divine. We are told in a beautiful and comprehensive formula of the Upanishad:—

The three stages
of intellect.

“ आत्मा वा अरे द्रष्टव्यः श्रोतव्या मन्तव्यो

निदिध्यासितव्यः „

Ay, 'Atman' is to be realized and for this one should undergo the three stages of Shravan (श्रवण,) Manana (मनन,) and Nididhyasana (निदिध्यासने)

I. The first stage is of Shravana (श्रवण) or 'Dogmatization'. In the first place we learn theories about the soul, etc., in a dogmatic way from our Gurus.

II. The second stage is that of Manana (मनन,) or 'philosophization'. Having relied for a certain period only on dogma, now we begin to raise doubts about it and thus give rise to our scepticism which is the basis of criticism or philosophization. Immanuel Kant in the very beginning of his 'Critique' formulated the three stages. The dogmatic corresponds to 'shravana' (श्रवण.) The sceptic and the critical, both of them are comprehended under 'Manana' (मनन) or philosophization. The net results of the philosophization we have discussed in the first chapter of our thesis.

III. Third stage which is Nididhyasana (निदिध्यासन) or 'Sakshatkara' (साक्षात्कार) or the Realization is beyond the reach of philosophy. Here not

only do we know that there is something Beyond, but we would have its Sakshatkara (सकृत्कार) that is realize Him 'face to face.'

Where religion comes in. When we are burning with the passion for the Beyond referred to above, philosophy fails us.

It can give us little consolation. It is here that religion comes in. Religion begins where philosophy ends. What the latter gives us in theory is to be realized by the former in practice. The sole duty of religion is to illuminate our path of attaining the Divine. Philosophy gives us an indication of the transcendent and religion shows us the way to attain it. Philosophy is sometimes styled a 'Science of Sciences' and it may be said that all the Sciences realized lead us to philosophy. William James wrote:—

"We have a lot of beginnings of knowledge made in different places, and kept separate from each other merely for practical convenience' sake, until with later growth they may run into one body of truth."

So if realized Science is philosophy, it may be

said in a better sense that Realized philosophy is Religion. Religion cannot be better defined. Every religion of the world even that of the savages shows us some way—however crude it may be—of the Divine Attainment, and two things can be traced in all the religious sects as their basis:—

(1). Belief in an Unknown Existence.

(2) Some practical Method of attaining It.

The latter is based on the former which in turn is an outcome of philosophy as we have already seen. Without philosophization there can be no true prospect of Religion. Philosophy is not the handmaid of religion as it was supposed to be in some periods of human history but it provides the very foundation for religion. A religion falls short of our need, in proportion it is not based on philosophy.

Now as we have, in some religions, quite unphilosophic—even the grossest—notions of God, we also find most fantastic even ludicrous ways of His realization. We are all aware of the commonmost error of assuming some par-

Essentials of
Religion; the Three
Paths.

ticular region called 'heaven' where we may see the Great Deity. But leaving aside the popular and sectarian views like these, if we consider the various ways of the highest realizations as found in all the great religious systems, they can be reduced mainly to three doctrines, there are only three forms described in one way or the other in all the religions :—

(1) ज्ञान मार्ग, Jyana marga. The Path of Knowledge,

(2) भक्ति मार्ग Bhakti marga. The Path of Love and Devotion.

(3) कर्म मार्ग, Karma marga. The Path of Action.

It will be shewn that these paths correspond to three psychic functions of the soul, viz, knowing, feeling and willing, and when we attain to the ideal state of any of these functions they lead us to the ultimate realization.

The Path of Knowledge lays special stress on knowing. Let us think persistently over the nature of 'God' and then it may be that we may be able actually to realize Him as differentiated from the phenomena. The Vedantists are the pioneers of this doctrine.

The Path of Love- means to realize God by a passion for Him. You should kneel before Him in prostrate devotion! But the words fall short of expressing the true idea. The Love of God means the giving up of all other loves. We are all familiar with Kabir, Chaitanya, Suradass and Meera, etc, who left the world for God's sake. They lived for God.

'The Doctrine of the 'Path of Action' says that we can attain the 'summum bonum' of our life by a pure and unselfish conduct. Only by 'Nishkam Karma' (निष्काम कर्म) that is by disinterested action can we set ourselves free of our bondage and attain salvation. Buddhism, Christianity and the various sects of Hinduism attach great importance to the righteousness of our conduct.

Upasana

It is out of these three, that every religious system emphasizes some path or other. But all of them are necessary to attain the goal, and they are just harmoniously combined in 'Upasana' or the process of realization. Upasana means 'to sit near' or to have a direct Realization of the Eternal. This direct realization shall be explained in

sequence. Upasana presupposes the ideal Knowledge, the ideal Love, and the ideal Action. But let us not for a moment interpret Upasana, as a sort of meditation. In meditation howsoever deep-introspection may it be, we can not transgress the limits of phenomena but 'Upasana' is a supermental thing in which leaving all phenomenal experience behind, we actually go to—rather into the Beyond.

Now I have come to the main

The Theory of
Realization in
Upanishads.

theme of my thesis. We have to find some systematic and methodical process—or at least the possibility of that great Realization without which the very springs of philosophy will be dried up and the human soul will remain of no more a consequence than simply a bubble likely to disappear now and then in the vast ocean of phenomenal appearance. I quote a beautiful hymn from the Upanishad. We know that the Upanishads form the most precious relics not only of the intellect of India but of the whole mankind. Need I remind you of the well-known saying of Schopenhaur, the great German idealist:—

“In the whole world there is no study so

beneficial and so elevating as that of the Upanishads. It has been the solace of my life and it will be the solace of my death'.

But in my own study of the Upanishads, I have never met with a more charming hymn than this:—

यराञ्चि क्षान्तिं व्यवृणुत् स्वयम्भूस्तस्मात्पराङ्मुपश्यति नान्त-
रात्मन् । १ कश्चिद्धीरः प्रत्यगात्मानमैतदावृत्तचक्षुरमृतस्व-
मिच्छन् ।

The net result of metaphysics, the highest thing in religion and the greatest truth is compressed in these few words. This hymn forms the basis of Yoga Philosophy.

The first half of the hymn says that "whereas our knowledge depends on the senses and whereas the senses are intrinsically of the nature to go to the outer objects, we see with them the world 'without' and not 'within.'"

Now what is to be done to see '*within*' that is to realize our '*Inner soul*'? To this, we are told in the next half—there is one 'man' called '*Dhir*' (धीर)—i. e. one who is patiently and persistently

searching after the truth—who, desirous of Immortality sees the soul 'Within'. But how? By shutting up his eyes. Therefore:—

'Shut up your eyes'.

is the Divine message. But this shutting up of the eyes is not to be understood in the ordinary sense. Not only the eyes, not only even all the senses but also all the mental precesses are to be stopped.

यदा पञ्चानतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न
विचेष्टते तामाहुः परमां गतिम् ॥

When stop all the Senses together with the mental faculty—and so does even the subtle understanding.....That is called the ideal state. This is true Yoga—the trance of Divine vision. We shall explain 'the Yoga System' in the next chapter.

CHAPTER III.

A PEEP INTO THE TRANSCENDENT.

(EXPOSITION OF YOGA).

Importance of Yoga The Yoga School of Philosophy is peculiar to India. In no other nation, ancient or modern, have we any such system as that of Yoga. Of course in the Neoplatonic School of Plotinus, we have some slight trace of a theory, tending towards Yoga, but it seems to have been lost in the theoretical mysticism. No definite and systematic practical method of Yoga was known to that School.

In the very beginning of our exposition, one misapprehension should be removed about Yoga. Yoga, though always treated as a system of philosophy, as being one of the six schools of Indian philosophy, is however in reality a practice—a peculiar mode of meditation, through which we can realize the truth of metaphysics.

Without Yoga it is impossible to penetrate into the depths of the soul, and Metaphysics becomes a

fruitless task because the truth established by the latter could never be realized. Without practical Yoga we must ever be groping in utter darkness about the nature of God. To give a personal note—Yoga has been the solace of my life when I felt tired of my own atheism and scepticism. Not that I know or have practised anything in the way of Yoga, but its very prospect is optimistic. Without my belief in the possibility of Yoga, I should have been lost in utter despair of the knowledge of God.

One word of apology is needed in treating a subject of which I can claim no knowledge as far as practice is concerned. But it is our worthwhile, to discuss a topic of such a momentous importance even in theory and that will be, I hope, of no small interest to us.

There are two root meanings of the word 'Yog'—the one is 'transportation'—a sort of deep meditation, the other is 'connection' or 'conjunction.' Both the root meanings are closely associated with the technical sense of 'Yoga'. Taking the process involved in Yoga practice the 'transportation' is the more appropriate meaning. However considering

the aim of Yoga, the other meaning (that is of 'connection' seems to be more in point. Because it is through Yoga that our soul can be connected with the reality Beyond. In the latter sense we may define Yoga as 'a process which connects the soul with the World Beyond or with the Noumenal Reality. In other words, Yogiforms a connecting birdge between the phenomenal and the noumenal worlds.

In history of Philosophy it was
 Philosophic Basis of Yoga. Kapil, the founder of Sankhy^a

System who for the first time declared that matter and soul are completely different. To realize this differentiation between matter and the soul was the ideal of philosophic attainment for Kapil. The same doctrine forms the basis of Yoga philosophy. 'Yoga' gives us a practical method to realize the separateness of the soul from matter.

But how does this consciousness
 Psychology and of seperateness between the soul
 Epistemology of and matter come about? In order
 Yog. to appreciate the Yog theory, fully

we must have some knowledge of the psychology and epistemology followed by the Yoga System. Let us take the case of sight perception. An object in order to be perceived must pass through the sense channel (called 'Indriya pranali' इन्द्रिय प्रणाली). This sense channel is no other than the particular nerve of the sense—that is optic nerve in the present case. Having reached the optic region in the Cortex, it is transformed into a 'sensation' and afterwards into a perception. I have left out the minute details of how Manas and Ahankar, the two other mental faculties perform their respective functions. The first result is that (Antah Karana) (अन्तःकरण) or 'Budhi' (बुद्धि) which can be translated in Kantian Epistemology by the 'understanding' takes the form of that particular object or according to Kant, gives the form to that object they say:—

तत्तद्रूपकारा बुद्धिर्जायते

That is, our understanding takes the form of those objects, or our understanding becomes or takes an image of that particular object. But our perception of the object is not complete as yet. Now to proceed further it is necessary to refer

again to Kantian Epistemology. He holds that "after understanding has supplied the necessary form and we have a judgment in the form 'the paper is white' we require something more in order to make it a part of our knowledge. The 'I think,' must be capable of accompanying all my ideas, for otherwise, I should be conscious of something that could not be thought, which is the same as saying, that I should not be conscious at all or at least should be conscious only of that which for me was nothing"..... "The unity of apperception" is, therefore, the Supreme Principle of all our knowledge". This is called the synthetical unity of apperception. Our knowledge is in the form—"I know the paper is white". Now this last act of apperception is known as 'Anuvyavasaya' (अनुव्यवसय) in Nyaya Philosophy and 'Purusheya bodh' (पुरुषेय बोध) in Sankhya and Yoga systems. This is the hinge on which turns the whole system of Yoga and Sankhya. It should be noticed that all the faculties—Manas, Ahankar and Buddhi—which is corresponding to Kantian understanding are material—of course not made of the gross matter but of the superfine matter. These faculties perform all the mental activities. But the last act

of apperception is the function of the pure Ego [Purusha (पुरुष of Sankhya)]. How does this come about? Our Buddhi (understanding) having been moulded into the form of a particular object, is reflected in the mirror-like Ego. And thus through reflection Ego comes in touch with the object and this reflection is the basis of apperception. It is the Buddhi or the understanding which is moulded into various determinations according to the different objects. The real Ego remains unchanged, unmoved and unaffected always in its true nature—as even the mirror is, although, it seems to be tinged as various objects come to be reflected in it. To borrow an illustration from physics, we have two sorts of images, the one is real the other is virtual. The Buddhi takes the real image but the soul has only the virtual image and thus, remains, in reality, unaffected though in appearance it does seem to be affected,

The main doctrine of Yoga is
 The Central based on the above theory of
 theory. knowledge, The only bondage
 of our soul has is through its connection with
 matter—that is through—'Prakriti Sanyoga' (प्रकृति
 योग) We have seen that this connection of the

soul with matter is only 'virtual' or unreal, the soul having only virtual reflection of the objects, is in reality not affected but it only **seems** to be affected. The case is just like that of a mirror, the surface of which always **seems** to be coloured with various hues of the objects which it reflects, but in reality, the mirror is always pure—without any colour. Only it **seems** to be coloured. The same is exactly the case with our soul. Though in reality it is always in its true nature, it seems to be tinged with material objects through reflection which makes apperception possible. Thus the soul, though it seems immersed or imprisoned in matter, in reality, is always free. Now, how to become free of this seeming bondage? Only by getting rid of these reflections which make the soul to seem coloured in various ways. And this can be brought about by a complete stoppage of all the mental faculties. It is the Buddhi or understanding which having been moulded in the form of some object is reflected in the soul and if there is no object in the Buddhi, there will be no more reflection in the pure Ego and it will come to its true state, which is without being coloured with the objects, like a mirror with its pure surface when

it has no reflection on it. Three aphorisms of Yoga Shastra give the synopsis of the main Yoga theory. They are:—

(१) योगचिन्तवृत्तिनिरोधः

(२) तदा दृष्टुः स्वरूपेऽवस्थानम्

(३) वृत्तिसारूप्यमिरत्र

'Yoga means a complete stoppage of all the mental states and then the soul comes to its true nature. Otherwise, it remains tinged with the various mental states. Therefore the complete stoppage of all mental states and consequent coming of the soul to its true nature is the realization of the soul.

How to bring about a complete

The main problem stoppage of all the mental states before Yoga. is the main problem. Modern Psychology declares loudly the verdict 'Impossible' Stoppage of mental states and therefore of consciousness means cessation of life'. 'But what about sleep'? Psychology is ignorantly silent. The yogies have divided all the mental states into a fivefold division and sleep is one of them. Now the trance or state of unconsciousness, if it can be compared with any mental state, it is only with 'Sleep' The misfortune is that the Psychologists are ignorant of the very mental state, *viz.*, sleep which should have

given some index to the nature of the state of unconsciousness. Therefore let modern psychology be not dogmatic about the mysterious avenues untrodden as yet by the moderns.

How to bring about the State of Unconsciousness. What method does Yoga propose to bring about the desired state of unconsciousness? Our mental states are always scattered here and there. They are never steady and are flickering like the candle flame. So in the first place we require concentration of the mind. By concentrating our mind on one object we may reach the state of unconsciousness in which even that object would disappear. For concentration we require 'Vairagya' (वैराग्य) and 'Abhyasa' (अभ्यास). Vairagya means renunciation of all worldly pleasures and objects as their source which always attract our mind and make it wander from one thing to another. The man who is wholly taken up with the world is not fit for meditation. 'Abhyas' means constant practice of making meditation steady. Other methods in their minutest details are suggested for which neither have we room nor the necessity to deal with.

A systematic and methodical process of Yog. But such methods as are suggested above and some others like those, are only for the gifted few, who

have good 'Sanskaras' is inborn instincts of previous life and are predisposed for meditation and the things like. What for the man who is weltering in the filth of material life? How can even such a man attain to the highest goal? In the second chapter of 'Yoga Shastra' a systematic and methodical process is suggested by which a man in any station of life can ascend step by step from the lowest level to the heights of Yoga. This is called 'Ashtang yoga' (अष्टाङ्ग योग), that is Yoga in eight parts. The detailed description of 'Astang Yoga' requires a separate thesis itself, but I shall attempt here to give a brief account to enable the reader to form an idea of it.

The eight parts are :—

I Five Yamas :—

- (1) 'Ahinsa' (अहिंसा)—non-violence towards any living being in mind, in word and in deed.
- (2) 'Sattya' (सत्य)—Abstaining from speaking lies.
- (3) 'Asteya' (अस्तेय)—To have no desire for the belongings of others.
- (4) Brahmacharya (ब्रह्मचर्य)—Abstaining from all sensual pleasures.

(5) Aparigrahi (अपरिग्रह)—non-attachment to worldly things.

II Five Niyamas are :—

(1) Shauch (शौच —Cleanliness.

(2) Santosha सन्तोष —Contentment.

(3) 'Tapas' (तपस्)—Penance and austerity.

(4) 'Swadhyaya' (स्वाध्याय)—Study of spiritual literature.

(5) 'Ishwar pranidhana' (ईश्वरप्रणिधान)—Offering daily prayers to God.

III. Asana आसन—Defferent postures of the body.

IV. 'Pranayama' (प्राणायाम)—Regulating and Controlling of Respiration.

V. 'Pratyahara' (प्रत्याहार)—Absolute control over all the senses.

VI. Dharana (धारणा)—To make the mind steady on one object.

VII. Dhyana (ध्यान)—Contemplation or Meditation.

VIII. Samadhi (समाधि)—Undivided concentration of mind or the state of unconsciousness.

A man of ordinary capacity, if he wants to be ushered into Yoga philosophy can not immediately begin with meditation. He should first practise 'Yamas and Niyamas' the first two stages of Yoga. These Yamas and Niyamas make one inclined towards renunciation and thus slacken our attachment to worldly things and make us fitter for the advanced stages of Yog. The 'Asana' which means various postures of the body is calculated to bring about a condition in which one is capable of bearing quite easily such opposite things as heat and cold. A man who is moved at the slightest effect of coldness or heat or any other disturbance is not fit for meditation. We must make ourselves a proof against all the detracting influences of the environment.

The importance of 'Pranayama' (प्राणायाम) that is of controlling our respiration cannot be overemphasized. 'Pranayam' has an important bearing on the control of our nervous system. By practising Pranayam, we can have a perfect control over our motor and sensory nerves. In the present age,

when in experimental Psychology the physiology of nervous system plays as important a part as mind itself. we can easily understand why the Yogies laid so much stress on the control of the nervous system. The 'Hathyoga' concerned itself mainly with this aspect of Yoga, viz., of controlling one's physique. This School sought the attainment of meditation through various postures and contortions of the body. The fifth part of Yoga is Pratyahara (प्रत्याहार) or the perfect control over all the senses. It is the direct result of Prana-yama (प्राणायाम). These first five parts are regarded as the external side of Yoga while the latter three are regarded as the internal or the main Yog. In the first five parts we only prepare ourselves for Yoga, which is actually practised in the next three stages.

The first of these internal parts of Yog is 'Dharana' (धारणा) in which we try to make steady our attention on some particular object. The next is 'Dhyana' (ध्यान) in which our attention on the object is unchangingly fixed. The final stage of Yog is Samadhi. The Samadhi is twofold. The first is called 'Samprajanta Samadhi' (सम्प्रज्ञात समाधि) in

which we have our undivided concentration on one object and have no other knowledge. We are so fully absorbed in the object of our concentration that we forget even ourselves. This is called 'Salambana Samadhi' (सालम्बन समाधि) that is a state in which one object Supports our concentration. The final stage of 'Samadhi' is called 'Asamprajnata Samadhi' (असम्प्रज्ञात समाधि) which is the state of utter unconsciousness. In this stage there is no object in our consciousness—so it is called 'Niralam bhana' (निरालम्बन,) that is having no object to support the state of mind. Now the 'Buddhi' (बुद्धि) or understanding becomes quite blank and is no more being transformed into the determinations of the various objects. As it reflects no object on the pure eye the latter also rests in its true nature. Thus is the soul realized in its true nature and the ultimate end of Yoga attained.

The Last Word. We can now appreciate, if we have followed the main drift of the process, how beautifully and how systematically, we, having started from the lowest degree can reach the highest point. It is the state of Samadhi, the trance, the utter unconsciousness whereby we can enter into the Great Beyond, the

Eternal Reality, the Transcendent. We cannot say anything of the nature of Samadhi besides that it is a state of unconsciousness. To say anything more would be impudently profane. Says the Upanished :—

न शक्यते वर्णयितुं गिरा तदा

That state of the soul cannot be described in any terms of human speech.

[The thesis is becoming unexpectedly long and we have come to a region where silence must be our best guide because, we must know, the silence is real; while speech is phenomenal. My exertions must be amply repaid if any one of us could, even for a moment, catch the glimpse, of that Great Light through which shines the phenomenal world. We stand, evermore knocking at the impenetrable portals of the Unknown Beyond ! Let us strain ourselves to listen to the celestial music. And here I conclude my thesis by quoting a song, by the way of Epilogue from the poet Tagore, in whom the Upanishadic genius of India has found a new voice :—

“ I am restless. I am athirst for faraway things.

My soul goes out in a longing to touch the skirt
of the dim distance.

O Great Beyond, O the keen call of Thy flute !
I forget, I ever forget, that I have no wings to
fly, that I am bound in this spot evermore. ;

I am eager and wakeful, I am a stranger in a
strange land,

Thy breath comes to me whispering an impos-
sible hope.

Thy tongue is known to my heart as its very
own.

O Far-to-seek, O the keen call of thy flute !

I forget, I ever forget, that I know not the way,
that I have—not the winged horse.

I am listless, I am a wanderer in my heart.

In the sunny haze of the languid hours, what
vast vision of Thine takes shape in the blue
of the sky !

O Farthest end, O the keen call of Thy flute !

I forget, I ever forget, that the gates are shut
everywhere in the house where I dwell
alone !